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WEEKLY REVIEW.

—DR. MYLNE, Bishop of Bombay, having mildly spoken of the faith of the Church of Rome as having a certain admixture of corruption, Bishop Meurin has siezed the opportunity of rushing into print with a bombastic letter in which he styles himself the Bishop who, in Bombay, alone has his mission from the Church of Christ," and says that "the advanced logical mind of England, nay of the whole civilized world, has long since come to the conclusion that between Christianity and Atheism there is no possible logical position, and that among the various shapes into which the Christian religion has been moulded, there is not a single one that stands firm on its ground with perfect logical consequence, except that of the Holy Roman Catholic Church."

One is reminded of the account given in prophecy of the little horn, that had a mouth speaking great things whose look was more stout than his fellows, Dan. vii. "To compare the Anglican national Church with the Holy Roman Catholic Church, is as much as comparing the work of man with the work of God," says Bishop Meurin. He is distressed because Bishop Mylne will not tell him specifically what the corruptions were of the Church of Rome. If the church of Rome is not corrupt, the Apostolic Church must have been marvellously defective; for it is easy to enumerate a score of things a belief in which the church of Rome declares to be necessary to salvation, that were never mentioned or dreamed of for centuries after the Day of Pentecost. If the Bishop will send to the Tract and Book Society he will obtain for one anna a book entitled "Friendly Words to Romanists," in which the challenge given by him to the Rev. Luke Rivington, is taken up, and many of the grosser corruptions of the Church of Rome are pointed out.

—"H. GERON," Ahmednugger districts, writing to the *Bombay Catholic Examiner* about the successes reported by the S. P. G. in that district, says some things that are (unless refuted) a good deal more damaging than Bishop Meurin's letter:

I ask simply any honest man, who knows the weakness of the understanding and the heart of these low caste people, how could Mr. Taylor within the four months he was in the Nagar Mission instruct 2,000 souls, scattered through a number of villages, far from each other. The answer is at hand. We have a number of catechists, bible-readers, school-masters, well paid, that is true, but are they, because well paid, real Christians? A pity, that the report does not give us some information about the knowledge required in the S. P. G. Mission, for baptism.

The other day, whilst I was speaking with some Coonbees, there came up an old Mahar, who said that his people had gone to Rahuri for their pay. One of those present, the carpenter of the village, said: "Sometime ago there came here a Sahib; he sprinkled some

water on the heads of our Mahars, and for that they got pay, every month." Then the old Mahar asking for some money, said to me: "Pour you now some water over the head of this old man, that he may also get pay." I asked the old man: "Did you not get *pagar*, when you were baptized?" "I got only 1 Re., and now I am helpless." "Well, therefore, you got very little by becoming Christians?" "Only 1 Re., that's all," was his answer. Here is some specimen of the Christianity of those blessed souls, for which so many thousands of rupees are spent; this much they know as a rule: how much they got, sometimes also the name of the sahib who baptized them, and the mission to which they belong. No wonder, if they still continue to keep Hindoo rites; keep often two wives, and distinguish themselves from the Hindoos only by their laziness.

For the honour of all Christian missions, it is most important that the facts of the case should be put before the public. If it is the fact that baptized persons have received money, it has probably been without the knowledge of the European missionary; but it is very little to the credit of the latter that he should employ persons capable of doing such things.

—THE American Mission in the Ahmednugger collectorate, have always been careful to receive none but such as gave evidence of a change of heart, and to teach their converts the necessity of sharing in the burden of mission work. We have heard this week of a church in Lonee, near Ahmednugger, of fifty members, that supports its own pastor and carries on its own school-work, and has given Rs. 75 for a new meeting house. One of the members of this church earns nine rupees a month and out of this gives Rs. 1½; others give a ninth; others a tenth. There is nothing in such a mission to attract the money-loving.

—THE Jews have one more grievance added to the long list of their injuries and humiliations. The Bombay University ignores them. The Syndicate have decided to withdraw Jewish history from the subjects for B. A. examination.

—OUT of 140 young men upon whom the Madras University conferred the degree of B. A. last March, 14 were Native Christians. The proportion of Native Christians to the general population is considerably less than one per cent; yet here we have a proportion of ten per cent obtaining among those who are most successfully mastering the higher education. And there is every probability that this proportion will increase.

—THE Report of the Bangalore Mission of the London M. S. for 1878, gives the following statistics: missionaries, 3; Native ministers, 2; Native agents, 8; Communicants, 133; teachers, Chr. 19, non-Chr. 25; English institution, 409 pupils; Vernacular Schools, 221 boys, 513 girls; Native Chr. contributions, Rs. 409. Rev. J. Paul says:

"An educated Hindu, who regularly visits me for religious conversation, asked me whether baptism was an absolute necessity if he wished

to profess Christianity, and then himself answered the question, by saying that Christ Himself, who attached no importance whatever to externals, insisted upon being baptized by John. He admitted that his spiritual gain by receiving baptism would far outweigh the temporal loss he might have to sustain in being rejected and disowned by his people. He prays daily for the forgiveness of sins, but says that he gets no peace, neither any disinclination to sin. He was shown the channel through which only he can get forgiveness, and power to shun evil, and to do good."

The Rev. E. P. Rice recommends an increase in the fees for tuition and says:

"The accessibility of a high literary training in the English language to students of all classes, and of even the most limited means, though necessary at first in order to awaken the desire for western education, would, if much longer continued, prejudicially affect the welfare of the Province. It tends to make the education of the nation one-sided, is one cause of the state of neglect into which the vernacular language has fallen, raises many above their natural and allotted station in life, filling them with undue aspirations and unreasonable discontent, and is overstocking with inferior material the few literary careers which are held in honour by the people."

—CONNECTED with the Bellary mission of the same Society, are 3 missionaries; 7 Native agents; 78 communicants; 11 Chr. and 13 non-Chr. teachers; 434 male scholars and 194 female. The 12th of May had been fixed upon for the baptism of a young man in Adoni, but on that very day he was seized with cholera and died before night, trusting in Jesus.

—THE *Deccan Star* publishes the following titbit for the delectation of its readers:

Q. Was South Africa created for any special purposes? A. Yes. Q. For how many? A. For three. Q. Mention them.

A. (1.) As a market for inferior Birmingham muskets, well-paid missionaries, and bad British rum.

(2.) For the making and exaltation of Sir Bartle Frere for all time.

(3.) For the comfort and advantage of Mr. Gladstone and the Liberals at the next General Election.

If Ketchewayo had been willing to listen to the missionaries of the Gospel, he would not this day be in the field against an English force, for he would have understood better what the true interests of his people are; and instead of rum and muskets he would have been importing articles much better fitted to do good to his people. Witness the Queen of Madagascar, who after embracing Christianity, has actually prohibited the manufacture and sale of intoxicants, throughout her dominions.

—THE Khedive of Egypt, having so misgoverned the country as to bring it to the verge of ruin, is allowed to withdraw to Naples, and is to enjoy a pension of £50,000 a year, with £12,000 for his sons. We would like to know how much he has saved for himself out of the financial chaos in

which Egypt has been for some years. Many a man in a humbler position who has abused his opportunities to enrich himself, has lost his head and his fortune at once, by order of the Sultan or the Pasha. Long-suffering Egypt, or her long-suffering creditors, will contribute the £50,000 a year. This appears to us an abominable waste of money.

—THE Prince Imperial was about 10 miles in advance of General Wood's camp, accompanied by Lieut. Carey, six troopers and a friendly Zulu, when surprised. They had all dismounted. The Prince's horse became so restive under the sudden volley, that the Prince not able at once to mount him, sought to make his escape on foot, and was of course overtaken and assegaied. Two of the troopers were killed but the rest of the party escaped. The Prince had given the order to mount, before the surprise occurred, and if he had but mounted a moment sooner, he would probably have escaped. The Prince was shot June 1st and his body was recovered the next day. It had 17 assegai wounds, but no bullet-wound, and was without clothes.

—THE *Indian Mirror*, while claiming to have an unbounded admiration for Christ, admits to its columns letters intended to show the incredibility of the Gospels. For instance a palpable contradiction is found between Matthew and Luke, the former representing that Jesus was taken from Bethlehem into Egypt before he was taken to Nazareth; the latter declaring that he returned directly thither, immediately after the presentation in the temple. But Luke does not say that he returned immediately. The Gospel of Matthew had already been for some time in existence when Luke wrote his account. Luke does not mention the flight to Egypt for the reason that it had been already mentioned. These apparent divergences of the different records, constitute one of the strongest evidences of truthfulness. Without the slightest effort on the part of the different writers to make their records harmonize, and often saying what to a careless reader would seem to be inharmonious, it is found that there is nothing in their respective statements that may not be harmonized.

—COL. Ingersoll, the infidel lecturer, has just lost a brother, also an infidel. No clergyman officiated at the funeral. No prayer was offered. No hymn was sung. The surviving brother, however, made an address from which we take the following:

"While yet in love with life and raptured with the world he passes to silence and pathetic dust. Yet after all it may be best, just in the happiest, sunniest hour of all the voyage, while eager winds are kissing every sail, to dash against the unseen rock, and in an instant hear the billows roar above a sunken ship. For, whether in midsea or among the breakers of the further shore, a wreck must mark at last the end of each and all, and every life, no matter if its every hour is rich with love and every moment jewelled with a joy, will at its close become a tragedy as sad and deep and dark as can be woven of the warp and woof of mystery and death."

This then is the best account that the unbeliever can give of human life. He can only compare it to a vessel that is hasting to destruction, doomed to become a wreck. We do not suppose that many ship-owners would equip and send forth their gallant vessels, if there were even a probability of their being wrecked. But if it were certain that one

and all were to be wrecked, what could we think of the sanity of those who still sent them forth? We are thus asked to conclude that that which has had to do with man's existence and environments is Madness!

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death Hope sees a star, and, listening, Love can hear the rustle of a wing."

It is not easy to harmonize these statements. What star is it that hope sees, and what rustling wing does love hear, if every life at its close is a deep, dark tragedy? The fact is that God has poured upon the path of man all the evidence of a future world that he can needed, but it is only apprehensible by faith. Why should Col. Ingersoll devote all his energies to the work of hindering men from receiving the revelation of God, and embracing his conviction that the life of every man must issue in wreck and night and tragedy? The Christian meets death with joy, and is wafted by the expiring billow of time into the haven of a blissful eternity. But Mr. Ingersoll is not pleased unless he can make every body as miserable as himself. "If any man will do his will, the same shall know of the doctrine whether it be of God or whether I speak of myself," says Christ. See, by way of contrast, a notice of Miss F. R. Havergal's death. Life is indeed a wreck, in the sense that we have all been wrecked on the reef of sin. But there is a Saviour for us; and the gift of God is eternal life, heavenly life, beginning here and never-ending.

—We have been favoured with a copy of the *Indian Empire*, No. 1, a Quarterly selection from the English Magazines. There are eleven large articles in this number, mostly taken from the "Nineteenth Century." There are,—Forbes' on Burmah, Fawcett on Indian Finances, Chesney on Silver, Sir E. Perry on India's Future, Rawlinson on the Affghan Crisis, Sir W. Lawson on the Drink Difficulty, &c. &c., the whole making a handsomely-printed volume of 105 pp. It is furnished for one Rupee, post free. America, having no international copy-right before her eyes, has been long accustomed to reproduce the magazine articles of England. We should think that a Miscellany such as we are now noticing, or with more varied contents, would be acceptable to many in this country.

—A DAILY supply of salt is as necessary to the poor man as to the rich. Say that the rich man expends Rs. 5 for his daily food, and the poor man As. 2 and one pie's worth of salt is what is needed for each, it is evident that the poor man pays proportionately forty times as much to the Salt Excise as the rich man does. Can this be right? Ought the chief burden of taxation to fall upon the poor. Rather should it fall upon the consumer of luxuries. Tax wines, brandies etc.

—We are favoured with the *Vedarthayatra* or Attempt to interpret the *Vedas*, for May, being the 38th monthly part. It contains hymns 150-57th of the Rig-Veda Sanhita.

—We are favoured with a copy of the *Theistic Quarterly Review* for July, printed at the *Indian Mirror* office and representing the views of the Chunder Sen party. The first three articles are on the Eastern Christ,

the Difference between Deism and Theism, the Brahmo's creed. We have not yet found time to read the articles. One is entitled Miss Collet and Ourselves. Miss C., it appears was formerly an extravagant admirer of Keshub Chunder Sen, but after "worshipping her idol she found him clay," and has transferred her admiration and energy to Mr. Sen's opponents, the third division of the Calcutta Brahmins.

—ONE great want in Bombay is a Home for Incurables. A patient who is found to be incurable and likely to live some time in that condition, may no longer find a resting-place in our hospitals. We have often known such persons compelled to leave under very trying circumstances, when there was no friendly home to receive them, and no one to minister to them; sometimes it is their premature death through exposure or neglect, that first brings the case to one's notice. Is our Bombay charity equal to such an Institution?

—THE *Bombay Gazette* having lately reproduced some opinions expressed by Dr. Wilson, a little before his death, in a letter to Lord Northbrook, as to the existence of disloyal feelings among a portion of the Native community, the *Times of India* and *Bombay Review*, keenly sensitive to such an imputation, have spoken disparagingly of Dr. Wilson, and the *Deccan Star* has eagerly joined them in this. Mr. B. M. Malabari, a Parsee gentleman, has sent the *Review* a letter warmly and cogently rebutting the criticisms on Dr. Wilson. An extract may be found in our Epitome.

—WHEN the Rev. Mr. Nichols of the M. E. church was in Mhow, he collected money for a church-edifice, obtained a site, and began the erection of the building. The building is uncompleted, and some modification of the plan has been proposed on a more economical basis. Meanwhile, we are surprised to learn that the military authorities propose issuing an order for the immediate removal of the building. We can scarcely think that they would adopt so stringent and oppressive a measure, towards a body that is seeking (at no cost to the state) the spiritual good of the men under their care. The building will be completed in time, if they will exercise a little patience. We understand that Rs. 2,000 will suffice to roof and seat the building. Will our readers make this matter the subject of prayer?

In an exhaustive address on the subject of higher education as a Christianizing agency, the Rev. W. Miller told the S. India Miss. Conference that they who walk by faith and not by sight put the highest possible value upon that agency.

Those present might rely upon it that the rush to pass mere examinations would wear out ere long, and that some better aim than this would be found for the mental activity raised in India; and the time was coming when students would aim more at thought and truth, and less at posts and passing, than was the case just now; when the educational authorities would think more of the knowledge gathered by the mind, than the amount of knowledge that could be disgorged on any special examination, and more of that description of education which was so much required in moulding the human character.

The Rev. Mr. Arden said:

In the Masulipatam School, some sixteen or seventeen Brahmin young men had been

brought to a knowledge of the truth, many of them now holding prominent positions, and it might be interesting to say a few words with reference to the influence exercised by Mr. Noble. He had spoken to several of them, and found that in the great majority of cases the successful results had been by means of the influence of the Missionary upon his pupils. It was his privilege to succeed Mr. Noble when that gentleman was called away, and in his house he found a large number of young men residing. It struck him at first very much to notice the free access all these young men had into Mr. Noble's house, for there was hardly any part of it, even the bed rooms, to which they had not access. Mr. Noble was a strict Master when in school, but very familiar and kind to the boys when out of it, and it was his constant custom to have a whole row of them sitting around his table, while he ate his dinner. He (the speaker) was talking to one of the young men on the subject of the manner in which he was first led to think of becoming a Christian, and he told him that it was the intense personal kindness of Mr. Noble to him which had made him a changed man. He was suffering from a particularly unpleasant disease, and the first thing that struck him was Mr. Noble's kindness in taking him to his room and not only giving him medicine, but applying it with his own hand. The man therefore felt it was not only a school connexion, but a personal and affectionate connexion, and that Mr. Noble was willing to do anything for him and to prove his interest in anything that could be done for his good.

The discussion of Friday afternoon was confined to the subject of zenana work. The Rev. Mr. Chamberlain said he rose to tender his thanks, and he trusted the whole assembly were with him, to the ladies who had favored them with their papers upon the subject of zenana teaching. He regarded it as one of the truest signs of the progress of Missionary education in this country, that their sisters had stepped forward into the field so long unoccupied, and that the Marys and Marthas were now coming forward to perform the work that every itinerating, every district, and every educational missionary had felt during the whole of his career to be the most needed yet the most neglected.

The Rev. Mr. Goldsmith referred to the Mohammedan belief in the coming of Christ, and said that though their views might not be spiritual, they did anticipate that advent, and not one of them would deny that the Lord might come to-day or to-morrow, and that he would destroy Anti-Christ; and this, he contended, was an important matter in connection with the question of their education.

On Monday the 5th day,

The work set down for disposal this day, was the consideration of the native Church, its present condition in South India, the means of deepening spiritual life, and of promoting progress towards self-support, self-government and evangelistic effort. Upon these subjects papers were read by the Rev. J. Duthie, of Nagercoil, and V. Vedanayagam of North Tinnevely.

Mr. H. Rice said it seemed to him that the native Church was deficient in zeal, and also in giving money liberally for carrying out evangelistic work. This seemed to him to arise largely from the fact, that native Christians in the past had been kept in a state of dependence, they had everything done for them, and had never been left to carry on their own work in their own way. It seemed also to arise from the fact, that there had been a great want of care in the baptism of new converts, and in the moral unfitness of many un-Christian catechists placed in country districts, many of whom seemed to him hirelings, whose only object was to receive their pay; and new converts very often received their spiritual information from these men. If this deplorable state of the Christian Church was to be improved, it

must be by an earnest determination on the part of all never to do for Native Christians in future what they could very well do for themselves; that was, let them build their own Churches, clothe their own children, and subscribe money for evangelistic work, in connexion with their own Churches. They should never employ unspiritual men to do spiritual work, and never retain native catechists or evangelists once proved unfit for the position. They should never employ a new convert as evangelist, because they had no other employment for him. It seemed to him that every new convert should at the commencement, be asked to give something to the native Churches, as a privilege and a duty, and that all old converts should be called upon to do the same without delay. He had seen large numbers of educated Hindoos, who had become Christians, who having a knowledge of English, felt it an indignity to join the Native Church, and have gone over to the English Church in consequence, which they have assisted to support. Every convert in this country, whether he spoke English or not, should be attached to the Native Church, which they should endeavour to build up. The staff of paid agents should also be kept as low as possible, and voluntary Christian efforts should be encouraged; and if these suggestions were carried out, he believed they would have a stronger and more progressive native Church.

At the conclusion of to-day's sitting, it was resolved on the proposal of Bishop Sargent to record the following resolution:—

"This Conference desires to express its full appreciations of the value of high class Christian education as a Missionary Agency, and its hope that the friends of Indian Missions will sympathise with this equally with other branches of evangelistic work in this country. The native Church in India needs at present, and will still more need in the future, men of superior education to occupy positions of trust and responsibility as pastors, evangelists, and leading members of the community, such as can only be supplied by our high class Christian institutions. Those Missionaries who are engaged in Vernacular work desire especially to bear testimony to the powerful effect in favour of Christianity, which these institutions are exercising throughout the country, and to record their high regard for the educational work, as a necessary part of the work of the Christian Church in India. This Conference feels bound to place on record its conviction, that these two great branches of Christian work are indispensable complements of one another, and would earnestly hope that they will be so regarded by the Christian Church, and that both will meet with continued and hearty support."

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SATURDAY, JULY 12, 1879.

MAHOMEDAN OPEN-AIR PREACHERS.

In our issue of April 12th last, we addressed some remarks to the persons who listen to the Mahomedan reviler of Christianity who takes his stand on the Esplanade from day to day. We called their attention to the inconsistency of this preacher in labouring to prejudice his hearers (Hindoos, Parsees and others) against Christianity, and withholding from them the testimony of the Koran as to the wrath of God ready to descend upon all idolaters. The Koran has a great deal to say in honour of Jesus Christ. It distinguishes him from all other prophets, recognizing him as the promised Messiah, to whom the other prophets testified. It ad-

mits his miraculous conception by the breath or Spirit of God, and his immaculate nativity of the Virgin Mary. It concedes to him the title of Logos, or Word of God. It acknowledges that he wrought many signs and miracles, healing the sick, raising the dead, and casting out devils; that he was rejected by his own countrymen; that he was condemned to die upon the cross; that he ascended bodily into heaven; that he shall come again for the destruction of Anti-christ and shall fill the world with peace and blessing for forty years. The following from the 3rd Sura of the Koran relates to some of these things:

"God hath surely chosen Adam and Noah and Abraham and the family of Imran above the rest of the world."

Who is this Imran so highly honoured in his offspring? It is the father of Mary the mother of Jesus, as is shown by the passage that immediately follows it. The wife of Imran has a child who is called Mary, whom the Lord graciously accepted and caused her to bear an excellent offspring.

"The angels called to Zachariah while he stood praying in the chamber, saying, Verily, God promiseth thee a son named John, who shall bear witness to the Word which cometh from God.—And when the angels said, O Mary, verily God hath chosen thee, and hath purified thee, and hath chosen thee above all the women of the world.—When the angels said, O Mary, verily God sendeth thee good tidings, that thou shalt bear the Word, proceeding from Himself; his name shall be Christ Jesus, the son of Mary, honourable in this world and in the world to come, and one of these who approach near to the presence of God. She answered, Lord how shall I have a son, since a man hath not touched me? He said, So God createth that which he pleaseth: when he decreeth a thing, he only saith unto it, Be and it is.—And men devised a stratagem; but God devised a stratagem; and God is the best deviser of stratagems. When God said, O Jesus, verily I will cause thee to die and I will take thee up unto me, and I will deliver thee from the unbelievers; and I will place those who follow thee above the unbelievers, until the day of resurrection."

In these remarkable passages, we find extraordinary honour assigned to Christ. Alone of all mankind, he was born of a virgin, by an immediate exercise of the power of God, and thus he obtains a name above every name, even above those of patriarchs and prophets. By his birth he is saved from the defilement that belongs to the natural posterity of Adam. No wonder that the angels said to Mary, God hath chosen thee above all the women of the world; and no wonder that God should have taken him up unto Himself. And let the last words quoted above from the Koran, be particularly noted. Those who follow Christ are Christians, and the statement is that God shall place them above the unbelievers (idolaters) until the resurrection.

Now if this preacher believes what the Koran says concerning the immaculate purity and exaltation of Christ, why does he not hasten to impart this valuable information to his hearers that they may avail themselves of the intercessions of Christ? The Koran declares that all idolaters shall be consigned to hell, and that God hears the intercessions of Christ; yet this preacher, who calls himself a Mahomedan, strives only to embitter his hearers against Christ and Christianity and Christians. When his hearers come to know the facts concerning the Koran, what will they think

of him? Will it seem to them that he is an honest man? That he has any regard for the truth?

Mohammed denies that Christ died upon the cross. He adopted the views of those who held that God did not suffer Jesus to die, but took him up to heaven, substituting another person who was made to look like him and was crucified in his stead. In adopting this story, Mohammed shows a desire to honour Christ, thinking it a great reproach that one of so great dignity and power should die at the hands of wicked men. So it appeared to the apostles of our Lord, until they came to understand the great purpose of God to accept of Christ's death as an atonement for sinners. Mahomed's objection was natural and well-meaning, but it simply shows that he had not been taught the deep things of God by the Spirit of God, 1 Cor. II. His idea was that all that is necessary for the salvation of men is supplied by the mere power of God, and he did not understand that the power of God may only do that which His justice, holiness and truth approve. At all events the fact remains that Jesus of Nazareth is distinguished above all prophets by his immaculate and miraculous birth.

What Mahomedans believe concerning the second coming of Christ, is found in the traditions of Mahomed. They say that Jesus is to descend from heaven somewhere to the east of Damascus. When he shall have killed Antiochrist (Masih al Dajjal) there will be "great security and plenty in the world, all hatred and malice being laid aside; when lions and camels, bears and sheep, shall live in peace, and a child shall play with serpents unhurt." This is evidently taken from the description of the Messiah's kingdom given by the prophet Isaiah, ch. xi.

Mahomed was born more than 600 years after Christ, at a time when the great body of professing Christians had ceased to follow the Scriptures faithfully, and had allowed many errors to mingle with the truth. Considering the disadvantages under which he laboured, it is surprising perhaps not that Mahomed misrepresented the Gospel of Christ, but that he should reproduce so much that is true. The fundamental idea of the Gospel that man cannot appear before God on the ground of his own righteousness, he never learned, and consequently he could not see the necessity of a divine incarnation, or of an atonement. But there is certainly nothing in the Koran to justify a Mahomedan preacher, in the midst of a city so given to idolatry as Bombay is, in standing up day by day to repeat the objections to Christianity advanced by infidels.

It is believed by many that the time is very near when Christ shall appear in the glory of the Father and of the holy angels, to judge the world. The other great events spoken of in prophecy have been fulfilled, and it appears to many that we are likely to hear at any moment the trump of the archangel announcing the advent of Christ. Is it not of great importance that men should be warned of this? It is evident that the great mass of men are not prepared to stand before the judge. How can they be, unless they give heed to the words spoken by the Lord Jesus, when he was on the earth? For it is by these words, he is to judge men. He expressly declares it:

"If any man hear my words and believe

not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day." John xii. 47, 48.

DID CHRIST RISE AGAIN? III.

We have already treated of the second proposition, *that Christ's mission had ultimate reference not to one nation but to all, not to one age but to all*; we have proved it by statements made in the Gospels, especially by the plain declarations of Christ himself. Before going on, it may be well to buttress this position by pointing out that the very scriptures of the Old Testament which isolate the Jews from the rest of the world, declare that the work of the Messiah shall have reference to the world at large.

The promise made by God to Abraham recurs at once to every mind. In thy seed shall all the nations of the earth be blessed. And the ancient Jews confidently expected that this promise would be fulfilled in and through the Messiah.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people (nations) be." Gen. 49: 10. By Shiloh (*he to whom it is*) the ancient Jewish interpreters understood the Messiah. The sceptre was departing from Judah when Christ was on the earth; much of their power had been taken away; they could not condemn to death; but their laws were not abrogated; there was a blending and an overshadowing of their power by the Roman. At the latest moment of the 15 centuries when the promise could be fulfilled, it was. To the promised one is to be the gathering of the nations.

In the second psalm is a prophecy of the kingdom of the Messiah (the Anointed One) and its universal character is plainly intimated. "Ask of me and I shall give thee the heathen for thine inheritance;" the nations were to be given him in answer to prayer. There is to be a season when his power should be in abeyance, and his doctrine be declared, and men be invited to submit to him, and after that a time of judgment. In the 45th Psalm there is a clearer intimation of the way in which he is to take to him his great power, "because of truth and meekness and righteousness;" and in the 72nd Psalm these spiritual weapons are plainly shown. In the 22nd Psalm after an account of the Messiah's sufferings and death, we see him living again and the result of his redemption is thus expressed: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee." In Isaiah XL there is a prophecy of John the Precursor and of the spiritual highway thrown up for the Lord's messengers, and we are told that the glory of the Lord shall be revealed and all flesh shall see it together. In Isaiah LXI, after the passage quoted by Jesus in the synagogue of Nazareth, occur these words: "And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them that they are the seed which the Lord hath blessed. The Lord will cause righteousness and praise to spring forth before all nations." In Daniel

VII. we see the Son of Man invested with universal dominion, and the saints of the most high God, the holy people of the Messiah, are represented as taking the greatness of the kingdom under the whole heaven. In Ps. cx he is spoken of as a Priest forever, after the order of Melchizedek, who was not a Jew but a Priest with princely powers, recognized and honoured by different tribes and nations, including the Abrahamic. In Zechariah ix. 9 there is this prophecy. Thy king cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the fount of an ass." And then in the very next verse we have these words: "He shall speak peace unto the heathen, and his dominion shall be from sea to sea and from the river unto the ends of the earth." How, by carnal weapons? Nay: "I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off." In Haggai ii. 7. we have: "I will shake all nations, and the desire of all nations shall come." In Isaiah xi. 10, we have this beautiful promise: "In that day there shall be a root of Jesse [Son of David yet Lord of David] which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious." See also xlii. 1.

These passages may suffice to show that the mission of the prophesied Messiah contemplated the spiritual good of all nations and the world-wide diffusion of the blessings purchased by Him. And what is specially noteworthy is that there was in all this a mystery and a problem that could not be solved under the old dispensation. For that dispensation was an elaborate endeavour to separate the Jewish nation from other nations by means of religious privileges exclusively theirs; it was the building up of a partition-wall so high as to reach to heaven and so strong that not even the overthrow and captivity and dispersion of the nation, and all the outrages received by them during many ages have been able to overthrow it, in the minds of those who rejected the Messiah. Now what could the Jews make of these promises which plainly guaranteed the communication of all the blessings purchased by Messiah, to the nations of the earth? There is to them an insoluble mystery, which will never disappear till they consent to recognize the solution afforded by the Gospel.

INTERNATIONAL BIBLE STUDY.

July 20th, 1879. Esther IV. 10-17.

INFLUENCED by wounded pride and personal pique, Haman persuaded king Ahasuerus that the Jewish people scattered abroad in all the provinces were an element of great danger. Their laws—as he said—were diverse from those of all others; neither did they keep the king's laws,—in those matters compliance with which was forbidden by their own laws. Thus we have evidence that the captive Jews were more faithful to the law of God than their fathers had been, before the captivity. The representations of Haman seemed to be supported by all the facts of the case. The Jews worshipped Jehovah whom the Persians knew not; they claimed to be the elect of God; they had a horror of idolatry, and would not eat with idolaters; they constituted an *imperium in imperio*, and were a perpetual menace to the

state. With their thrifty and industrious habits, and readiness to help one another, they prospered in a way that excited the envy of others. More careful observations of the facts would have convinced the king's ministers that they were really advantageous to the nation. But men were blinded by prejudice, just as Charles IX when he gave the signal for the massacre of the Huguenots, and Louis XIV when he revoked the Edict of Nantes. We read in Church history that there was a moment, in the early part of the 2nd century, when the enemies of Christianity had nearly obtained the sanction of the emperor for the massacre of all Christians. Under Hadrian, the populace, set in motion by the priests, demanded of the magistrates, with one voice, during the public games, the destruction of the Christians, and the magistrates, fearing a sedition, were disposed to indulge them. Serenus Gracianus, proconsul of Asia, represented to the emperor how barbarous and unjust it was to sacrifice to the fury of a lawless multitude, persons who had been convicted of no crime. Hadrian issued an edict prohibiting the putting of Christians to death, unless by regular trial. Ahasuerus, however, consented to the destruction of the Jews, and did it the more readily as Haman agreed to defray the entire expense of the procedure. But God proved to be a present help in this time of need. Mordecai moved Esther to intercede in behalf of her people. But it was at the peril of his life that any one came unbidden into the presence of the king; and Esther naturally shrank from an act so temerarious. Mordecai, informed of her trepidation, urges that in any case a sword is hanging over her head; though a queen she is none the less a Jewess, and will be affected by the decree; if she is unfaithful she cannot expect the interposition of God on her behalf, even if God in some way interpose for the deliverance of the Jewish people. Mordecai closes with these memorable words: "Who knoweth whether thou art come to the kingdom for such a time as this?" For this very end, probably, God has providentially brought thee into this exalted place, that thou mightest plead for thy people and shield them from the king's wrath. This last consideration weighed powerfully with Esther. It wonderfully fortifies when we perceive that God has been leading us and preparing us for the accomplishment of some great design of his. So she makes up her mind that she will put her life in jeopardy that she may befriend and succour her people, the people of the living God. As the handmaid of God, for the sake of God, in the strength of God, she will go forward to the throne from which has just been fulminated the decree that dooms the people of God to death, and will petition for a remission of the dread sentence. But it is of the utmost importance that all should be done that may be done, to obtain first of all a hearing of her cause at the throne of God. She must prevail there before she can hope to prevail with the king. So she would have all the Jews of Shushan lay aside their worldly occupations for three days and wait unceasingly upon God, rigorously fasting and disclaiming all goodness of their own, with humble penitence for their unworthiness. By neither eating nor drinking, is probably meant, as elsewhere in Scripture where similar language is used, eating no prepared food, nothing more than

was absolutely necessary. It is said that John the Baptist came neither eating nor drinking. Thus we have an illustration of the command, Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure.

The king's posts are speeding with their missives of death to all the provinces of the empire; and wherever these messengers arrived, the people were soon made acquainted with the fact that on a fixed day, near at hand, all should be at liberty to fall upon the Jews and utterly destroy them; and the Jews too, speedily heard the appalling intelligence. Thus the decree goes forth at the present day among all the nations of the earth, that the wrath of a holy God is ready to descend upon the ungodly; all are under condemnation; the soul that sinneth it shall die. But a greater than Esther has made propitiation for the sin of the world, and the servants of Christ are commanded to hasten to every nation, tribe and tongue with offers of pardon and eternal life. How culpable would it have been in those who were commissioned to bear the glad tidings of Esther's success at the throne, to the scattered Jews, if they had loitered by the way or allowed themselves to forget their high commission. How infinitely greater the guilt of those whom the Saviour has commissioned to convert sinners from the error of their way, if they neglect to use all speed in this momentous enterprise.

REMINISCENCES. XXVII.

CONTINUATION of the journal kept in Egypt, in 1839, by Homunculus, in the days of spiritual blindness:

June 11. Up at sunrise and mounting donkeys rode off to Carnak (ancient Thebes.) We spent some hours among these gigantic ruins, too magnificent for description. A tomb hewn out of a single block of marble, 12 ft. square, containing two colossal seated figures (male and female) cut out of the block, has more artistic merit than any sculptures I have seen in Egypt. From one of the mounds of ruins, noticed a fine mirage. You would have sworn the trees were reflected in the water. In the great quadrangle which is more than 300 ft. square, and which contains 140 columns some of which are 70 ft. in height and 18 in circumference, with capitals 60 ft. in circumference, one could never tire to wander, methinks. Great pains have been taken to injure this temple. The chisel has been busily plied to destroy significant sculptures and efface the sacred hieroglyphics. Colossal statues, 24 ft. in height; first large court with one pillar standing, 400 by 350; propylon, 420 ft. in length. Two obelisks come after the portico; one of these is very lofty. But who can give an idea of this field of ruins? Happy the man who saw these structures in their original state. Towards noon we mounted our donkeys and having visited a number of propylons—this temple appears to have had them on every side—we returned by an avenue of sphinxes. Not far from here exist two nitrous lakes of blood colour; in the vicinity of one of them were quantities of mutilated statues of grotesque appearance, women with lions' heads in granite, some fine and tolerably well preserved sphinxes, two of which have beautiful physiognomies. We visited the Bey Osman Effendi.—Mr. J. invited us to leave our rais and come aboard his boat. We concluded to avail ourselves of the polite invitation, and paying off our intractable rais, removed to his canjah.—Before leaving this (eastern) side of the river we paid a parting visit to Luxor. In the evening we descended the river to Gournou.

June 12. Set off soon after daylight for the tombs of the kings. After a ride of a couple of hours, partly on the plain, partly on the mountains, we reached tomb No. 17, that of Menephta Osiris, father of Sesostris, discovered by Belzoni, situated (like all the others) in as wild and desolate a valley as can be imagined. The exterior is not prepossessing, but the interior is most remarkable. A long corridor descending at an angle of 25° or 30°, conducts to a numerous suite of chambers, the last of which contains the sarcophagus. In this last chamber of No. 17, we discovered a hole which led to another corridor descending at a greater angle; we entered it and followed it some 200 ft. when we were perhaps 1,000 ft. from the entrance. In the general plan these tombs are similar, though in the details there is considerable variety. We visited 9 or 10. In one we found an immense Sarcophagus of porphyry, some 10 ft. high, 8 wide, 12 long, a single block. The marvel is how it could be introduced through the corridor. These tombs deservedly rank among the most wonderful monuments of ancient times. We spent the whole morning in them; every time we issued, we were surrounded by a score of Arabs desirous of vending their (spurious) antiquities. At least 9 scarabees (sacred beetles in stone) in 10 were modern and counterfeit. Ascending to the top of the mountains, we obtained a noble view of the expanding plain, the Nile, the opposite mountains. Picked up some fossil oyster shells. We returned to the boat, breakfasted, and afterwards rode over the immense plain where dwelt the ancient Thebes. It was probably surrounded by mounds, to keep out the Nile at the time of the overflow. We visited successively the temples of Gournou, of Memnon, of Medinet el Abu, and the colossal Memnonian statues. At the temple of Memnon a gigantic statue in granite lies overthrown and broken; it measures 24 ft. across the shoulders. We climbed up the pedestal of the vocal Memnon, and sent up a man to the chin, with orders to fling down a line. It measures 46 feet to the top of the head. Its mate is a single block of granite of the same height. Both are seated. Between the feet a statue, the size of life, enables the spectator to form an idea of the immense height of these colossi. The vocal Memnon is covered with inscriptions in Greek, Latin and modern European languages. Conspicuous in the desecration is "Rowland's Macassar Oil." One of the temples of Medinet el Abu must have been—its ruins are still—of prodigious extent. We repaired to an Arab's house to look at a mummy for which my Italian friend made an offer that was not accepted. Starlight when we returned.

June 13. Up at sunrise. Spent the whole morning among the tombs. In one (subterranean) we walked possibly a quarter of a mile. Among the sculptures on the rocks perceived the figure of a man crucified. In another we saw a giraffe, leopards and other animals led in procession, presents made by foreign powers to the king of Thebes. There was also a representation of workmen hewing colossal statues out of great blocks of granite. Another was painted in bright gay colours. These are now the habitations of Arabs. In the afternoon took our departure.

June 14. Arrived at Genneh. We visited the Agent of the English and French consuls in hope of obtaining money, but were disappointed, and were obliged to accept Mr. J's offer to make common stock with him to Cairo. We spent an hour or two at the temple of Denderah, whose portico appeared to us even more beautiful than when we first visited it. Its beauty grows upon you and my enthusiasm kept rising till the last minute. We amused ourselves at John Stephen's expense. (The author of a book of travels.) He was greatly in dread of the Bedowins when here.

June 15. Shoot at numbers of crocodiles daily. Our Berber oarsmen sing in unison, and sometimes we furnish the parts. Some-

times we take the oars ourselves, and make the boat fly for a short time.

16. Landed at Beliane. Mounted camels to ride to the ruins of Abydos. An old man on a donkey kept us company part of the way and amused us greatly. He roundly vituperated all the reigning family, indeed all Turks, and upbraided us for wearing the *tarbouche*. He kept praising one Constantine, Sultan of the Moscovi (Emp. Nicolas, perhaps) who, he said, was *taib kathyr*, but Mohammed Ali and his sons were *moush taib*. Came to a little lake surrounded by tall palms, all bending their heads loaded with clusters of dates, above the still surface. Though charmed with this spot, we hurried on, as it was late. Near the ruins, a shot from J.'s gun sent a gazelle bounding over the tombs of the great necropolis. Soon found ourselves on the roof of a temple which must have been 500 feet long and 250 wide, on stones from 18 to 30 feet long. This temple appears a virgin mine scarcely explored or excavated. With time, money and permission I would select this site to dig. Getting back about 10 p.m. dined with much zest.

June 17. Passed two French flags, one of which saluted us with two shots, which we answered. Passed Ekmin. The beautiful evenings begin again. This is Leylet el Nookta, or Night of the miraculous Drop, which causes the Nile to rise. Sablonski thinks it to be a relic of the veneration paid by Egyptians to the dew as the tears of Isis.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

SIR,—Are missions a failure? is a question that interests especially those who have to do with missions, but sometimes the average man of the world raises the question and attempts to reply in the same breath. He long lies buried in biographies, blue books, tabulated statements, tariffs and reports of Famine Commissions, albeit he sometimes suddenly directs his attention to mission work and then he generally deals with the matter as a man with a very fragmentary knowledge of the subject may be expected to do. Reports of Missionary Societies have always been to him as dry as dust, and when twitted about his superficial acquaintance with the silent forces and causes operating in the line of missionary advances he is ready to flaunt before you some old joke regarding the nature of things. But of course the signs of the times in their relation to the leavening influence of Christian thought and sentiment upon the masses are not merely to be seen in the annual reports of all the denominations put together, much less in connection with any particular field; they are to be read in the records borne in many directions, and there are traces even in the depths that underlie great organic changes and current events, big or small.

It is not proposed to refer so much to the progress of missions as it is to touch on the pertinent question What stops the way? Why is there not much more accomplished? Instead of roundly abusing such a noble band of men as the Indian Missionaries and otherwise depreciating them, the answer is to be sought in the history of Anglo-Indian Society, past and present. Politically, the individual European is ceasing more and more to be regarded as the embodiment of supreme power, but, in a religious sense, the Anglo-Indian is still a representative man. He is to all intents and purposes a Christian as far as the Native mind can understand him. The Hindoos and Mahomedans do not very much care to study our Bibles but they are quick enough to observe character and if the life gives the lie direct to profession then it must be said that the missionary's efforts are not only not seconded by his lay brethren in the East but they are positively nullified in large measure. Anglo-Indian

Society may be looked at from many sides. It is however contemplated to refer to one of its aspects.

In a land where it is an article of the Hindoo and Mahomedan creeds not to use intoxicants, the drinking customs prevailing in Christian communities from the Station *padré* downwards must be viewed in a very bad light. Ah! there he has gone to temperance, some will say. Yes, and they must thank your worthy correspondent J. H. for the trouble since he is so persistent in his advocacy of a Temperance Column. It is doubtless unpleasant to bore people with the one idea of total abstinence but the subject deserves on all proper occasions to be thoroughly ventilated in all its bearings. There are even gospel workers, including some of our local Phebes, Priscillas, Tryphenas and Tryphosas, who are shy of the temperance cause and they have yet to learn that if John the Baptist, or the Sons of Thunder, or Paul and Barnabas were now living witnesses of the constitution of modern society, they would fling themselves heartily into the work of temperance reform. If we want to render appreciable assistance to the Missionary in India let us at all times and in every possible way help to create and foster a strong healthy and distinctively Christian public sentiment against the drinking usages of the day which are developed under the principles of the moderation school. And this cannot be well done without organization.

With these remarks I send you some extracts from Anderson's "English in Western India" and trust you will kindly publish them in your "Temperance Column." It is to be hoped a dispassionate perusal will lead some to form a more correct judgment as to what are the real difficulties in the way of the Missionary in this country. If it be true that "history repeats itself" then we may well understand what remains to be done.

Yours faithfully,
W. A. E. B.

WHAT SHALL I DO?

SIR,—For some time past, I have been tossing on the waves of doubt. My own religion—altho' undoubtedly the best of all other known religious systems, except your own,—has long since ceased, in some unaccountable manner, to satisfy my spiritual wants. I have tried Deism, but an undefinable something within, tells me that I am still as far from the living God as ever. The Christian religion bids fair to commend itself to my inmost soul, but there are difficulties in the way of my unqualified acceptance of it, which to my unaided efforts have proved almost insurmountable. I owe my acquaintance with the Bible to that very secular education which you condemn. I had to study the "Paradise Lost" for an examination, and the innumerable allusions in which that epic abounds, first directed my attention to the Book of books. I read and re-read it. Unluckily perhaps for myself, side by side with it, I devoured greedily the works of what you would call heretical authors,—and it was Thomas Paine who first instilled into my untutored mind my first doubt of the divinity of the Bible. That doubt has since by turns had a firmer and a weaker hold of me, but to this moment I have not been able to get over it entirely. This is my first difficulty in the acceptance of the Gospel. My second difficulty is that to be a perfect Christian, I must perforce embrace the religion *openly*. No half measures, I am told, no compromises, will avail in spiritual matters. Now, Sir, I hate the word *Convert*. It is to me a bye-word, a term of reproach and shame. I have come across numbers of the unhappy beings who bear that hated name. I have seen them pooh-poohed by the community to which they once belonged, and slighted by that into which they have thrust themselves, by the very persons who might be expected to respect their feelings. I have heard it openly remarked that you cannot ex-

pect constancy from those who change their father's faith as easily as one would a torn shoe. Then again the convert's motive is open to misconstruction and as a rule is always misconstrued. Very few, if any, give him credit for sincerity, and he is obliged to live an out-cast.

I am a regular reader of your journal and if you know of any talisman to open my eyes to the truth, and at the same time to arm me with the necessary moral courage to declare it openly, pray Sir, do not withhold it from one who for the last twenty years has been struggling out of darkness only to find himself in deeper gloom.

MOOK MOORIEN.

Girgaum, 9th July 1879.

[We are much obliged to our correspondent for the frank statement of his difficulties, but are obliged to defer our reply till next week.—*Ed. B. G.*]

DEAR SIR,—Will you permit me through the medium of your journal to bring to your notice a want I am sure that is felt by the Christian protestant members residing at Bhosawul that is, the permanent appointment of a resident minister. Considering this station to be about one of the largest on the line, and the vast number of Railway employes, it is a matter of regret that the Methodist Episcopal Church have not taken it up. It is true, that the station is visited once a month by the Railway Chaplain, and that services are held every Sabbath by the Schoolmaster. But services on the principle of the M. E. Church with Meetings, and Visitations, would I am convinced lead the Railway men to a higher moral character, as well as be the means of blessing to many family men whose hard earnings are spent in places of amusement. Could you not, Dear Sir, advocate such a cause in your valuable paper, and thereby confer a great boon on many, who would hail with delight such an inauguration.

Our native brethren are conducting meetings every night in different parts of the village, and the attendance on every occasion is very fair, some walking considerable distances to be in attendance, especially on the Sabbath, and these meetings have been greatly blessed, and have been the means of inducing a reciprocal feeling of good will on the part of its members from the highest to the lowest, and if such an example was followed by the European and Eurasian brethren, it is natural to expect a similar out-pouring of the Lord's blessing on them and greatly enhance their happiness by a mutual good feeling for each other.

Your's in the Lord,
Well Wisher to the Railway Employés,

NOTICES.

RECEIVED for the House of Hope from W. A. Rs. 10. We regret to learn that the contributions to this institution have lately fallen behind the necessary expenditure, and that there is no money in hand for the supply of immediate wants.

RECEIVED for the new M. E. church-edifice, Grant Road, from Mrs. B. Rs. 5; T. G. Rs. 50.

Epitome of News.

SATURDAY, JULY 5.

—Mr. Gladstone, in the debate of June 12: An argument has been used by the hon. member for Hackney which it is difficult to answer; at any rate, it is high time it should be answered, if answer can be given. In an able article on Indian finance he has put this question, 'If you determine to apply your doctrines of free trade, why do you apply them to

the import duties upon cotton goods, and why not to export duties on Indian produce?' On every principle which has governed legislation in this direction, export duties have been marked out as the very first victims to be offered on the altar of free-trade. In this instance there is the strongest additional reason for beginning with the export duties, for one of your embarrassments is the state of exchange, the difficulties of remittance, and the low prices at which Indian bills are sold in consequence of the want of a market for them. This argument is one we are entitled to expect Her Majesty's Government to meet in full if they intend to adhere to this measure, which has been, I think, precipitately and unwisely adopted, in opposition to the strong sentiment of the Indian people, for the repeal of the cotton duties.

—The *Lancet* says:—A question has been raised in connexion with one of the large provincial schools, whether the children might not, with advantage, be allowed to adopt the practice prevalent in Scotland, Ireland, and many large districts on the Continent and in the colonies, of going bare-footed. As against the custom of wearing bad shoes that will let in the water and are soaked in wet weather, and stockings which are rarely changed, there can, we think, be no ground to doubt the expediency of abandoning foot coverings altogether. Nature will be her own shoemaker in the matter of protection, the cuticle being hardened just where a pad is needed and nowhere else, and she will amply provide for the due defence of the extremity against cold by establishing a more abundant supply of blood to the extremities.

MONDAY, JULY 7.

—The *Examiner*: Some notable occurrences took place in the State trials at Kieff. A daughter of an Imperial councillor, Miss Nathalie Armfeldt; another lady who ranks as a noble, Miss Mary Kovalevski; and Miss Katharina Sarandovitch, the daughter of a *tehinovnik*, or official, were condemned to hard labour, as complices of a revolutionary conspiracy, for fourteen years and ten months. Again, Miss Mary Politzinoy, the daughter of a retired staff officer, was condemned to four years of hard labour for not having informed the police of what she knew of the doings of the incriminated men. Before these severe sentences were delivered, two of the accused men—one of them a German, the other a Russian subject—had been sentenced, in the same sitting, to be shot. It is reported that the conduct of the accused, men and women, was all through the trial characterised by the utmost firmness. None of them acknowledged that they had committed anything which could be considered a crime. Nor did they offer a word in palliation of their acts, when called upon to do so before the judges withdrew to consider their verdict. On hearing the penalty of death pronounced against Brandtner and Antonoff, Miss Sarandovitch, however, fainted, and Miss Armfeldt fell moaning to the ground. When we remember the infamous cruelties practised in Russian dungeons upon political prisoners—cruelties the existence of which was proved not long since during the memorable trial of Vjera Sassulitch—we can well understand that a woman's strength should be overcome at the prospect of sufferings before which men have not seldom quailed. In the present case there was even further cause for these women to feel somewhat unnerved. On a previous day another lady of rank, Miss Sophia Leschern von Herzfeld, whose name indicates German descent, had been sentenced to be shot; and in all probability Miss Sarandovitch and Miss Armfeldt expected, on hearing the sentence of death against Antonoff, that theirs would be the same fate. But the judges were in a merciful mood; hence the condemnation to fourteen years and ten month's hard labour—only! Such is the barbarous cruelty which Alexander the Benevolent has to use against ladies of high culture, and belonging to the upper strata

of society, for the sake of maintaining his intolerable despotism. The rottenness of the whole Russian state structure could not show itself more strikingly. This war against women is nothing new under the government of the present magnanimous Czar. The persecution under which Vjera Sassulitch suffered is one of the most terrible cases in point—unmatched, we believe, in the history of the most relentless despots of the world. As a school girl of seventeen she had known the sister of a student who afterwards became a political exile; she was—for no other reason than having taken care of a few letters addressed to him—thrown into a Bastille and kept a prisoner for two years. There was nothing to incriminate her. No attempt was made to prefer any charge against her. For a mere unfounded suspicion she had to pass one year of misery in the Litowski Prison, another in the Fortress of St. Peter and St. Paul. At last she thought she was forgotten and might have to pass her whole life in a dungeon until the end of all troubles would come by death. Suddenly released after two years, she had scarcely returned to her broken-hearted mother when she was re-arrested and transported by gendarmes to a distant province by way of banishment. No charge of dress not even a mantle was she permitted to take with her. Had not some compassionate soul given her a fur in her weary way, she might have perished from cold on the road. During nine more years she was then driven, "moved on," from place to place in distant provinces; the only variation in this "infernal circle" of involuntary wanderings being an occasional re-imprisonment. The poor girl's mind was thus wrought to phrenzy. Between all these sufferings of her own she heard of Trepoff's treatment of political prisoners, whom the arch-villain had knouted, whilst, with a refinement of cruelty, he enacted a pantomimic use of the instruments of torture before the female section of prisoners, as if an indiscriminate castigation of all the inmates of the dungeon were intended. The conclusion of the drama is in everybody's recollection. Trepoff fell severely wounded from a pistol-shot of Vjera Sassulitch; but twelve men good and true—almost all, without exception, titled men, aulic councillors, and the like—gave a verdict of "not guilty." For a moment, the liberated heroine was borne in triumph through the masses at St. Petersburg, then deposited in a coach so as to allow her to recover as quickly as possible, in domestic quiet, from the sufferings she had for so many years gone through. The day after she had disappeared—nobody knew whither. A secret order of the police has since been discovered, ordering her re-arrest. The judicial forms of trial were afterwards changed by an Imperial ukase. Finally, trial by jury was entirely done away with for cases like those of Vjera Sassulitch, until the last possible stage in official terrorism has now been reached—namely, the establishment of courts-martial for women, to pass sentences of death on them.

—*Bombay Gazette*; Rangoon, 4: "Four days after Colonel Browne, the new Resident, arrived at Mandalay, the sons, wives, and daughters of Nyoung, and the Prince's three uncles, were massacred by order of Theebaw. Though they are not of blood royal, yet by this act the Burmese have broken the promise given to the late Mr. Shaw, when in February last, he threatened to haul down the flag and leave the country. The Government information almost tallies with the above. The impression is that the atrocities continue because Theebaw holds British power in utter contempt. This feeling is increased by the subsidy to the Afghan Amir, whom they laughingly say we conquered and then pay to keep peace. There is also a conviction now amongst our own people that the Government intend taking no notice of the massacres, and that business, which is daily improving, is unaffected by such news. In Mandalay ten lotteries are held almost daily, bringing Theebaw a revenue of 80,000 month-

ly. These divert attention from his cruelties." —The *Norddeutsche Zeitung* says that the Chinese Ambassador at Berlin, Li Fangpao, well-known in his own country as a great scholar, has lately read as Chinese the inscription on a vase found by Dr Schliemann in the lowest stratum of his excavations at Hissarlik, and figured on p. 50 of the introduction to his "Troy and its Remains."

—Mr. B. Malabari, in the *Bombay Review*, says: What I mean to say is that the Maratha Brahmins are a high-born race, possessing keen intellectual energies. That the 'education' they have been receiving has a tendency to the premature development of their national instinct—political independence, to the utter neglect of a sense of social or moral obligations. This education ought to be such as may be able to divert the current of their natural bent into other channels. Coercion in such a case would be simply disastrous. But I fear I am growing incoherent; and will therefore conclude. It is a fashion of the day with many Europeans to smell Maratha sedition in every street-row. This is wrong and unjust. But it is equally wicked of the friends of natives to deny the very existence of popular discontent. I repeat that an irritated feeling has taken hold of almost all classes. The only difference is that the Marathas and the Bengalis publish their opinions without fear or reserve, while the other sections are plotting and abusing in silence. An honest mind cannot help admiring the former spirit, however mischievously it might be perverted by over zeal. I am loath to attach any immediate political significance to occasional outbursts of popular disaffection. But the 'policy' of the official class in these matters is astounding. They say the mischief done in the Deccan has no connection, at all, with general discontent. So the authorities assure us, God bless them. "Why should there be discontent?" they ask. They first give the people liberal education, which teaches them to assert their dignity as men, and their rights and privileges as free-born citizens. Then, as if it were, mocking at all common sense and consistency, they deprive the people of the use of arms; they saddle them with hateful, unjust, unbearable burdens; and when they speak out with the vigour of conscious truth, they deprive them of the power of speech. They then ask the people "are you discontented?" They answer the question themselves in the negative, and admire their own shrewd diplomacy. Was ever folly more infatuated? Why can't they meet the difficulty like Englishmen and Christians? Why can't they yield as far as reason dictates, and then demand all that self-interest requires? The wretched twaddle about handing over India to the Natives is seen through. England might as well talk of plucking out her heart as of giving up possession of India. She will not do so till she is made to. And I pray that day may never come. It will be a dark day for India as far as I can see. And yet the tendency is almost that way.

TUESDAY, JULY 8.

—The Amir of Kabul has sent an official to Kandahar for the purpose of making arrangements for the evacuation of that town by British troops.

—Rangoon, 7: The news is confirmed that fresh massacres have taken place at Mandalay. Since Colonel Browne arrived there fully one dozen lives and probably more have been sacrificed.

—The *Indian Daily News* says:—It is beginning to be doubted whether the English mills can ever regain the ground lost, as far as the lower class of cotton goods is concerned. The Indian mills number only fifty-three, and are thus distributed—41 in Bombay, 5 in Calcutta, 2 in Madras, 2 at Cawnpore, and 1 each at Indore, Hyderabad, and Nagpore. The greatest and most noteworthy fact in connection with this controversy is the foreign or extra Indian demand for what are known as Bombay

goods. The Indian field is far from being occupied, and yet a new Indian demand has sprung up, which has risen in four years from a value of Rs. 52,26,298 to a value of Rs. 1,14,27,323. This is, when rightly looked at, a testimony against the character of the English goods. They are below the requirements of the consumers of cotton goods. These seek the Indian article, because it is a better wearing material; it is, in short, a more honest fabric. Lancashire has only her own shortcomings to blame, if she find herself excluded from Eastern markets.

—We (*Deccan Herald*) are sorry to learn that the rats have again appeared in the Sholapur district, and are doing much damage to the crops. The destruction of these rats has again occupied the attention of Government, and they are determined to use every means to put an end to this plague. Dr. Theodore Cooke has been requested to suggest means for the destruction of these pests, and we have no doubt that one so fertile in resources will discover something effectual in this direction. The poor people are sadly discouraged by the reappearance of the rats, which have destroyed their grain crops for two years past. Promptness in action will greatly add to its value.

—The Queen has been graciously pleased to institute a new order, the order of St. Katherine. The order is to be reserved as a reward of merit for those nurses who have distinguished themselves by long service and good conduct. The first installation was held recently, in the Board Room of the Westminster Hospital, when the order of St. Katherine was conferred on three of the nurses of the institution, in the presence of a large and distinguished company.

—*Indian Chr. Herald*: On Wednesday last a baptism took place in the Free Church Institution under circumstances of a deeply interesting and encouraging nature. The candidate Surendra Nath Barat, is a student in the 2nd year's College Class. His father, Babu Rakhal Das Barat, belongs to a respectable Kabiraj family of Kongerparah, near Pundooah, and is a practitioner of long standing in Calcutta. Having passed the Entrance Examination in the First Division from the Hare School in 1877, Surendra joined the F. C. Institution in January 1878. He passed high in the first quarterly Examination in all the subjects except the Bible. Here he failed, as he had not studied it at all before joining the Missionary Institution. Determined, however, that it should not be so next time, he got some books from one of the Professors, amongst others 'The Genius of the Gospel,' and set himself to master not only the parts studied in the usual lessons of the class, but many others. The result was that in the 2nd quarterly Examination he stood first in the Bible, and he has kept his honourable position all along, sometimes securing 45 out of 50 marks. But God had better things in store for him than mere distinction as a student. The Word took hold of the student's heart as well as his head, and he became a regular attendee at the Sunday Evening Musical Evangelistic services in the Institution, where his convictions deepened and strengthened.

He was impressed by the Rev. L. Rivington's discourses; was brought to the missionaries as an enquirer, by a Chr. student; and passed through the ordeal of parental opposition. His friends tried as a last expedient to have him transferred to another college. For this purpose his father came to the Institution on Wednesday morning; but Surendra himself, on being sent for by his father, said, as he had said on Monday and again on Tuesday, that he had no wish to be transferred, that on the other hand he wished there and then to carry out his original resolution and be baptized. The ceremony was performed by the Rev. K. S. Macdonald in the presence of his colleagues and of Surendra's father who sat beside him, and his fellow students.

WEDNESDAY, JULY 9.

—*Bombay Gazette*; Lahore. "The trial of Casorati for stabbing a native in the Simla bazaar promises to be the most glaring miscarriage of justice ever perpetrated in this country, and only to be justified as a set off to the celebrated Fuller case. It will scarcely be believed that in a subscription list which has been started in aid of the defence of the accused will be found the names of well nigh all the high officials now congregated at Simla, not even excepting (*mirabile dictu!*) that of Her Majesty's representative himself."

—Robert Hicks, private 7th Fusiliers, Colaba, shot himself through the head with a rifle, on the 7th.

—*Bombay Gazette*: Mr. Ragooputrow Kristna, a railway contractor, has completed two buildings at the Dhond Railway station, one a medical dispensary, and the other a library, the cost of which is about Rs. 5,000; and about Rs. 50 per month has been allotted for the purpose of meeting the expenses of the medical dispensary. A relief house has also been built by the same gentleman, where about one hundred infirm and helpless persons are fed daily; each male adult being provided with a cumblie, bundee and dhoter; a female, sarree and cholee, and child, a dhoter and bundee.

—*Times of India*: Mr. St. Barbe, the Political Agent at Bhamo, has returned to Mandalay, a tribe between these places being in rebellion. The cause of the rebellion is the exactions of the King's soldiery.

—Government have consented to a public prosecution in the criminal proceedings against Nursey Kessowjee.

—Two revolutionary movements are reported from South America. News has been received at Rio de Janeiro from Paraguay that Senor Godoy, a leader of the Opposition, has deposed President Barrevio, and seized the reins of power. A Buenos Ayres despatch of May 18 announces that a rising has occurred in the province of Jujuy, and that the rebels have imprisoned Senor Turino, the Governor, and are fortifying the town of Salta.

—*Overland Mail*, June 20: Amongst the deaths recorded this week are:—Major-Gen. the Right Hon. Sir T. A. Larcom, Bart., K.C.B.; Major-Gen. J. R. Auldjo, late B.S.C.; Col E. M. Ryan, B.S.C.; Col A. C. Scott, Bengal Army, ret.; Lieut.-Col. W. K. Loyd, formerly Madras Art.; Lieut.-Col. C. W. Holder, late Scots Guards; Lieut.-Col. Commandant T. Miller; Capt. T. McDormond, late H.E.I.C.S.; and Rear-Admiral H. F. McKillop, R.N., C.B.

The special correspondent of the *Daily News* tells a terrible story of still unburied comrades at Isandula. Four months had passed to the day when Mr. Archibald Forbes—we assume that it is he—was present at the recovery of some of the waggons, papers, and valuables which had been left on the field. The Zulus had, for the most part, cleared away their dead; but there lay Col. Durnford, easily identified, the centre of a group who had fought and fallen with him. If anything raises indignation against Lord Chelmsford it is this humiliating neglect of the dead, who have remained rotting in the camp of Isandula—those scores of doomed officers, those hundreds of brave men lying for months neglected in a field within sight of the British camp.

A Spanish-American journal gives an interesting account of the extraordinary route and construction of the Ferro Caril Transandino, or Andes Railway, the highest on the face of the globe. A great part of this line is already in use. It begins at Callao, in Peru, runs along the coast of the Pacific Ocean as far as Lima, then rises to the Andes, where it attains in one place to the dizzy elevation of 14,260 feet or about a level with the summit of Mont Blanc, and almost double the height of the line of perpetual snow in the European Alps. The iron for this incomparable line was delivered by England, the wood by California and Oregon. In the huge field of rock between the chains

of the Cordilleras the line passes no less than sixty-one tunnels. Such a railway, traversing heights once supposed to be utterly inaccessible, necessarily possesses some wonderful bridges. One of the most remarkable is that of Verragos, which rests upon two iron columns of 240 feet in height. The intellectual creator of this stupendous work was the American engineer Meiggs, who died in 1877, the contractor of the line between Chili and Valparaiso.

The Emperor and Empress of Germany have issued an address to their subjects, expressing their thanks for the numerous testimonies of loyalty which have reached them, and signifying their gratification at the establishment in commemoration of the Golden Wedding of a network of charitable institutions which extends over the whole empire. The Emperor, addressing an assembly of Protestant clergymen and students in Berlin, said there might be different ways of looking at minor points of revelation, but he warned the students against impairing Biblical authority by diverse interpretations. For himself he would always adhere to the union of the Lutheran and Reformed creeds, as effected by his father in the Prussian Established Church.

During a thunderstorm last week lightning struck a storehouse of the Atlantic Petroleum Refining Company at Point Breeze, on Schuylkill River, Philadelphia, setting fire to the petroleum. The flames were mastered, after having destroyed the building, tents, and storehouse, covering thirty-five acres; 50,000 barrels of petroleum, and five small ships. It throws 2,000 persons out of employment.

THURSDAY, JULY 10.

—*Times of India*; London: We may hope soon to see quarter rates for Indian press messages, as is the custom between England and America.

—Same; Simla, 9: The Queen-Empress has caused to be conveyed to Runodip Singh and General Dhereshumshere an expression of her warm approval of their conduct in preventing the committing of suttee by the widows of the late Nepalese Commander-in-Chief.

—Poona, 9: Seven men accused of being concerned in the Dhajer village dacoity, were transported to-day for ten years each.

—The Str. Indus, with English Mails, left Aden for Bombay, Tuesday, 9 p. m.

—On the 27th ultimo a small party of grasscutters were attacked by robbers near Lundi Kotal, two of their number murdered, and three carried away.

—On the 26th June, some camelmen, returning from Thull to Bunnoo with twenty camels, were carried off into the hills; ten of the men have been released, but one man, a Sikh, was murdered.

—There are (says the *Civil and Military Gazette*) now 149 Somajes scattered throughout India. In Calcutta alone there are twenty, in Bengal, 54; in Assam, 7; Chota Nagpur, 3; Behar 7; Orissa, 2; N. W. P. 8; C. P., 1; Punjab, 5; Scinde, 3; Guzerat, 3; Bombay, 6; and Madras, 6. Of these 44 have *Mandirs*, or places of worship. In connection with the society eighteen different periodicals are published. Of these 6 are in English; 9 Bengali; and one each in the Hindi and Orija languages, and one in Anglo-Mahratti. There are four schools kept up by the society, independently of schools and classes provided by the local Somajes for their own district.

—The desire of the Sultan to recall Mahmoud Nedim Pasha, the "Mahmoudof" and creature of General Ignatieff in the evil days of 1876, is (says the *Pall Mall Gazette*) additional evidence of the success of Russian diplomacy at the Porte.

—At the recent Punderpoor Fair the number of pilgrims gathered together from the surrounding district was about 75,000, but the fair passed off without being injurious to the health of the people congregated together.

—*Watchman*: An extraordinary scene has been witnessed at a meeting of the Presbyterian General Assembly in Belfast, where the ministers and elders present, numbering nearly 400, continued a debate on the introduction of hymns until a quarter past three a. m. The discussion on the question of an authorised sanction for hymns was throughout earnest, and often excited, and finally, on an amendment declaring "the only psalmody of the Assembly to be the version of the Psalms of David now in use," the voting was—for the amendment, 225; against it, 157; and the announcement of the numbers was received by the anti-hymnists with cheers; they rose to their feet and cheered for several minutes.

—*Advance*: "In connection with the event of Dr. Talmage's acquittal by the Brooklyn Presbytery, we desire to invite attention again to the new volume containing the much-maligned sermons some times designated, "Under the Gas light." The book is entitled "The Masque Torn Off" and is published by J. Fairbanks & Co., of Chicago. The sermons contain some of the most remarkable specimens of Dr. Talmage's word-painting power. They abound in striking facts and anecdotes for illustration, and it is safe to say do not contain one line that would tend to put a hearer to sleep, whether sinner or saint. We invite special attention to one sermon headed "Heroes in Common Life," which makes eloquent pleas for the Heroes of the Sick Room, Heroes of Toil, Heroes of Domestic Injustice and the Heroes of Charity, who give out of their poverty where it costs something to give. Another discourse calculated to carry comfort to many a troubled heart, is one entitled "The Hornet's Mission." Another, which has brought the author many grateful responses, is "The Acids of Life." As to the uncovering of the iniquitous places of New York, it is done with such a pervading sense of their infamy and such a literal depicting of all their foulness and poisonous effects upon those who resort to them for pleasure, and yet with such perfect purity of speech that no harm could possibly result from reading these earnest sermons."

FRIDAY, JULY 11.

—Deaths last week, 432.

—*Times of India*; Candahar, 10: The Ameer Yakoub Khan has received a letter from Ayoub Khan, the Governor of Herat, saying, "You should not have made peace with the English. They will throw you over as they did your father, Shere Ali, whenever they find it convenient. I will not fight against the Persians, who have treated me so well for a long time past. Anyhow, I hold Herat; not you." The Persian troops have marched to the Afghan borders at Seistan, and Ayoub probably refers to them. Turkoman troops are plundering almost to the gates of Herat.

—Fall of rain, fort, 26 in.

—*Times of India*: We hear that an offer has been made by Messrs. Sassoon of the old High Court building to the Municipality for the purposes of Municipal Offices. The building is very spacious, having twice the area of the present Municipal Offices.

—*Bombay Gazette*: There are over sixty men in custody, most of them belonging to Wassoodeo Bulwunt's two gangs. The sharpness of the fight in which Major Daniell's party was engaged is testified to by the fact that over fifteen wounded men have been brought in, while the police have heard of at least six more, besides those that died subsequently to the skirmish. The pursuit will not be relaxed, we are assured, until the last man has been accounted for; so the people will see it most conclusively demonstrated that if British law and retribution are sometimes perhaps unavoidably slow, they are at least now-a-days, as before, tremendously certain. Anonymous letters have tauntingly been sent to the authorities from time to time, assuring them that if the followers of Sivajee the Second are at

present sleeping they are not by any means dead, and that at the end of the monsoon they will recommence their work of disturbing the country. By the end of the monsoon, as it turns out, most of them will be safely within the walls of the district jails, and it will then remain to be seen whether the cunning of the more criminal instigators will suffice to protect them also.

—Same: "Mr Justice Bayley yesterday disposed of a suit for dissolution of marriage brought by Ellen Henrietta Cragge against her husband William Cragge, a Local Funds engineer in charge of the water works now being built under the Collector of Ratnagiri. The grounds alleged in the petition were cruelty, desertion, and adultery. The charges were clearly proved; the respondent's counsel not even cross-examining the witnesses called for the petitioner. At the close of the case, his Lordship made a decree nisi for dissolution of marriage: the respondent to pay the petitioner's costs of the petition and of the hearing of the suit. The petitioner is to have the custody of the minor children."

Selections.

LOCAL HISTORY AND DRINK.

WHAT STOPS THE WAY?

From Anderson's "English in Western India":—

I do not find a word of anything good in the local annals, either written or printed. As soon as I do, it will be a pleasure to serve up what must be more agreeable to the "gentle reader" than depreciatory strictures. In the meanwhile it is not my fault if nausea is created by a surfeit of disgraceful anecdotes.

Judge patiently reader. Imagine yourself on the Bench for six months; see what culprits we shall bring before you, and then say whether you cannot form an opinion as to the statistics of folly and crime amongst Anglo-Indians in the Bombay Presidency at the opening of the eighteenth century.

According to Terry, the natives had formed a mean estimate of Christianity. It was not uncommon to hear them at Surat giving utterance to such remarks as "Christian religion, devil religion; Christian much drunk."

Sir Thomas Roe remarked with disgust the prevalence of intemperance amongst Europeans at Surat and wondered that it was tolerated by the Native Government. Drunkenness, he writes and "other exorbitances proceeding from it were so great in that place, that it was rather wonderful they were suffered to live." The manners of the young men of the Factory were extremely dissolute and on that account they were continually involved in quarrels with the natives. Even the President after passing the night on board the ship which brought Della Valle, no sooner rose, in the morning than he began drinking "burnt wine." Where intemperance prevailed to such an extent, there must also have been a considerable amount of crime.

When Fryer visited Surat he saw an Armenian flogged through the city simply because detected in the act of selling liquor. But Akbar, the late Emperor had published a decree permitting intoxicating spirits to be sold to Europeans because he said "they were born in the element of wine as fish are produced in that of water" and "to prohibit them the use of it is to deprive them of life." In consequence of Akbar's consideration for a National failing an English cook was so lucky as to light upon a shop where they sold what was called Armenian wine. "But" remarks Terry "I do believe there was scarce another in that populous city of that trade; the greater shame for those, whosoever they be, that suffer so many tippling-houses (in the places where they have power to restrain them) which are

the devil's nursery, the very tents where Satan dwells, where Almighty God receives abundance of dishonor, drunkenness being a sin which hath hands and fingers to draw all other sins unto it; for a drunkard can do anything and be anything but good.

Various causes were assigned for the alarming mortality amongst Europeans in Bombay. But without doubt many diseases were caused and most were aggravated by the intemperance which was so common. As long as the sick soldiers were attended by Medical men at their own houses, there was no possibility of restraining them from the indulgence of their favourite vice. When death was staring them in the face they became more reckless. They cannot be kept from debauchery wrote the Deputy Governor "though never so sick to the destruction of their bodies and souls." And again he remarks that to persons labouring under the diseases of the country strong drink is mortal, which to make an English soldier leave off is almost as difficult as to make him divest his nature, nay though present death be laid before him as the reward of the ill-gratifying of his palate. This is the true cause our Bombay bills of mortality have swelled so high.

Continual squabbles occurred when men's passions were inflamed by intoxicating liquors. A duel fought between Mr. Hornigold and Captain Minchin had its origin at some wild orgies; and, as President Aungier remarked was "the usual effect of that accursed Bombay punch, to the shame, scandal and ruin of the nation and religion." After every arrival of recruits, from England, a fearful mortality prevailed at Bombay chiefly occasioned by their immoderate use of punch and toddy.

Nor we are sorry to add, were these vicious propensities indulged only by men. A great many females on the island were far from exhibiting the gentler virtues which usually adorn their sex; but in this instance the Company themselves were to be blamed. Unhappily "the gentlewomen" as they still continued to be styled, had not learned before they left England to behave themselves. Some, however, married; but a judicious observer, who visited the island was shocked to see how sickly their children were in consequence of the free and easy way in which the mothers lived and their inveterate habit of taking strong liquors. "And whereas" wrote the President and Council to the Court "you give us notice that some women are grown scandalous to our nation, religion, and Govt. interest, we require you in the Honorable Company's name to give them all fair warning that they do apply themselves to a more sober and Christian conversation; otherwise the sentence is this that they shall be confined totally of their liberty to go abroad and fed with bread and water, till they are embarked on board ship for England."

The Directors did what they could and wrote thus "The Governor, Deputy Governor, and Committees of the East India Company having been informed of the disorderly and unchristian conversation of some of their Factors and servants in the parts of India, tending to the dishonor of God, the discredit of our Lord Jesus Christ and the shame and scandal of the English nation" make certain regulations with a view to render "the religion we profess amiable in the sight of those heathens among whom they reside."

Small as were the number of Europeans taverns and grog shops were already established for them. We find from official papers that on the thirteenth of August 1694 John Wright applied for and gained permission to keep a tavern in Bombay. The prices of wines and spirituous liquors were then fixed by the Governor in Council. An instance of the minutiae to which legislation descended at that time is an order that "if any man comes into a victual house to drink punch he may demand one quart of Goa arak, half a pound of sugar and half a pint

of good lime water and make his own punch. And if the bowl be not marked with the clerk of the market's seal than the bowl may be freely broken without paying anything either for bowl or punch." Cases of poisoning were said to be frequent. Liquor made in the country was drunk by all classes of Englishmen; sometimes they were contented with arak manufactured at Surat or Bombay; but the best was brought from Goa or Bengal. The strongest sort was called by Englishmen "Jagre" (jagree) and was I suppose a liquor distilled, like rum, from molasses. It was taken in drams and heated or made lukewarm by a hot iron or wedge of gold dropped into it. A fondness for intoxicating spirits was carried even by superior minds to an astonishing degree of coarseness.

MISS FRANCES RIDLEY HAVERGAL.

As by "a chariot of fire," so sudden, so unexpected has been the call, one of the most gifted of our Christian poets, and one of the most devoted of the Master's servants, has passed from earth, and entered "the palace of the King." On Tuesday morning week, after a short illness, Frances Ridley Havergal, who has recently resided at the Mumbles, Swansea, "entered into the joy of her Lord." She sank into "the everlasting arms" in holy peace, her testimony to those around her, "How splendid to be so near the gates of heaven!"

So late as the 15th of May the writer received a letter from her, in which, referring to a visit to the Mission-stations of the Irish Society, which she had planned with the view of writing some papers urging the importance of the Society's work, she wrote:—

"My Irish tour begins (D.V.) June 4th or 5th. I told Mr. Fitzpatrick (the secretary) any sort of cottage or farm accommodation would do for me, I didn't mind roughing; but my first invitation was a most kind letter from the Bishop of Cashel. So I begin by staying in a palace, instead of a cottage, which wasn't at all my view. But I tell Mr. F. I must see the hedge-and-ditch work, for the sake of the Society."

The letter is eminently characteristic; and as we read it, we seem to realize her presence now in a "palace" indeed. Seldom, if ever, have we met one whose whole life seemed so entirely consecrated to loving and joyful service.

As a writer, Frances Ridley Havergal has endeared herself to hundreds of thousands who regarded her as a spiritual friend, and called her blessed as a true minister of grace to them. The loss in this respect to the Church of Christ is not easily estimated. We can but be "silent before God." He best knows *when* and *how* to call his children home. Scarcely three months since, our friend placed in our hands the following lines, which seem almost an anticipation of her call to sudden glory:—

"Precious in the sight of the Lord is the death of His saints" (Ps. cxvi. 15).

"Precious, precious to Jehovah is His children's holy sleep;

He is with them in the passing through the waters cold and deep;

Everlasting love enfolds them softly, sweetly to His breast,

Everlasting love receives them to His glory and His rest."

Truly, "Blessed are the dead which die in the Lord."—Rev. C. BULLOCK in *Hand and Heart*.

TELEGRAPHIC NEWS.

Capetown, June 17th: The British troops have commenced an advance from Fort Pearson to Fort Chelmsford, and almost effected a junction with Colonel Wood's column, which has again advanced.

London, July 3rd: In the House of Commons this evening, Sir Stafford Northcote, replying to a question, said the estimated expenditure of the Zulu

War was £500,000 monthly.—At a meeting of the creditors of Messrs. Smith, Fleming & Co. to-day, it was unanimously carried that a first and final dividend of 2s. 1d. be declared.—The English harvest prospects are unfavourable, the wheat crop being partially damaged by excessive rains.

4th: Lieutenant Carey, who accompanied the Prince Imperial on his reconnoitring expedition, is to be tried by Court Martial. The body of the Prince Imperial has been embarked on board the *Orontes*.—Latest news from the Cape, dated Cape Town, June 15, states that messengers from King Cetwayo have arrived at the British Headquarters. It is rumoured that a fortnight's armistice has been granted. General Newdigate with his force has cleared the country between the Ityotyazi and Upoko rivers of the enemy.

5th: In the House of Lords Earl Cadogan (Under Secretary for the Colonies) replying to a question said, a despatch had been received from General Lord Chelmsford, dated Cape town 6th June, in which he proposes the following peace conditions, viz:—that Cetwayo shall send in to the British Camp the two guns and oxen captured from us at Isandula with his Ambassadors, and that he shall give a promise to surrender all the arms captured since the war began, and furthermore that a Zulu regiment shall come in to the British Camp and be disarmed as a token of his submission. Pending the receipt of a reply from the Home Government to these proposed conditions no further military operations will be undertaken. The House of Commons have agreed, without a division, to a motion for an address to the Crown for a Royal Commission on the distress prevailing in the agricultural districts of England. The Sutro tunnel for draining the Comstock Silver Mine in Nevada has been completed.

6th: The funeral of Lord Lawrence yesterday at Westminster Abbey was very impressive. Her Majesty the Queen sent a representative. The pall bearers were: Sir Stafford Northcote, Lord Northbrook, Earl of Shaftesbury, Lord Napier of Magdala, Sir W. Muir, Sir Henry Norman, Sir Robert Montgomery and Sir Arthur Becher. There was also present at large concourse of notables.

7th: The rumour received in the Capetown advices of 15th June, that a fortnight's armistice had been granted, is not confirmed.—The Army Discipline Bill is making slow progress in the Commons, and has met with great opposition from the Irish members, especially as regards the clauses relating to flogging. A most uproarious special sitting of ten hours' duration was held on Saturday when Colonel Stanley (Secretary for War) announced that the whole question was being reconsidered.—The Lords have negatived without a division a resolution brought forward by Lord Stanley of Alderley, referring to the Judicial Committee of the Privy Council all cases of disputed succession not involving preponderating political considerations or criminal elements.—Advices from Central Asia state that the Russian General Lazaroff has succeeded in diverting the river Atrek to its original outlet near Tchikislar, a Russian military post in the south-east corner of the Caspian.—In the House of Commons last night Mr. Stanhope, Under-Secretary for India, in reply to a question, said the terms of the redemption of the 5 per cent. loan will be issued at the end of the year. The conditions will depend on the state of the Money Market. He also said that it was in contemplation by the Government to issue 3½ per cent. stock with the option to holders of 5 per cent. of conversion of the debt.—In the House of Commons this evening Colonel Stanley (Secretary for War) announced that it had been decided to confine flogging in the army to offences punishable with death, thus virtually abolishing flogging altogether.

St. Petersburg, 7th: Incendiary fires in different parts of Russia have again commenced. The city of Irkutsk has been partially destroyed by incendiarism.

London, 8th: Another long and animated debate took place in the House of Commons last night relating to flogging in the Army, and resulting eventually in a split in the Liberal party. The Extreme Liberals urged the total abolition of flogging. Mr. Chamberlain (junior member for Birmingham) accused the British Government of a breach of faith. The Marquis of Hartington both disagreed with, and disavowed the remarks that fell from, Mr. Chamberlain. A notification appears in to-day's *Gazette* that the redemption of 5 per cent. India stock will be made on the 5th July, 1880. Consols to-day closed at 98.

Berlin, 8th: The Ministerial decree of Prince Bismarck's, relating to the increased import duties on tea and coffee, is to be applied immediately.

London 9th: The House of Commons have carried by 76 against 56 votes a motion against the Government for the appointment to the Cabinet of a Minister for Commerce and Agriculture.

PASSENGERS SAILED.

Per P. and O. Str. *Hindustan*, 11th:

For Southampton.—Mrs Grelg, Surg-Major and Mrs W J Busted, Mrs Holmes, Col W J Williams, Col H L C and Mrs Bernard, Mrs Young, Mr and Mrs Hay & 7 children, Mr and Mrs Lewis, Major N H A Gordon, Major P E Hill, Miss Gresley, Lieut R L B Carter, Col J E Swindley, Lieut C F Grantham, Col G A Brown, Mr Bullock, Lieut A Drayson, Mr Wm J Forbes, Mr E Hill, Mr Henry Bentley, Mr Daniel Endicott, Mr B Baxter, Capt Tilly, Capt Fawkes Mr J Owen, Mr R H Cheetham, Lieut C M Gray, Lieut Lindsay, and Mr J E Tumber.

For Brindisi.—Col and Mrs Bonus, Mr C Douglas, Rev A G Lewis, Mr Cecil Taylor, The Viscount Melgund, Col F Brownlow, Surg-Major W H Harris MD Mr W Fletcher, A Gentleman, The Hon'ble J S Napier, Mrs Tytler, Mr J J Macfie, Major H R Cnelly, Mr C H Roberts, Major H F Blair, and Col Upperton.

For Venice.—Mr and Mrs R ttigan and 3 children, Mr and Lady Anne Blunt, Mr H John, Lieut and Mrs Thackwell, Mr J Schroder, Mr Drummond, and Mr Porteous.

For Aden.—Abdoolah and son.

PASSENGERS ARRIVED.

Per P. and O. Str. *Thibet*, 8th:

From Southampton.—Mr and Mrs Scott and infant, Mr and Mrs R Young, Store Sgt H Staff, and Band Master J King.

From Brindisi.—Lt Genl Sir Michael Kavanagh, Kennedy, KC S I, R y Eng, Col Reid, Mrs Clibbey, Mrs James Phillips, Mr W A Carbery, Mr T oward, and Mr Stewart.

From Venice.—Mr and Mrs Arthur Lloyd Clay and Miss Bird.

From Suez—(ex Marseilles)—Mr and Mrs G P Johnstone.

Domestic Occurrences.

DEATHS.

EDWARDS—June 26th, at Calcutta, George, the son of Rev. J. Edwards, aged 10 months.

WINCKLER—June 27th, at Vizagapatam, A. M. Elva Eileen, fourth daughter of J. E. Winckler, Port Officer, aged 2 months.

TAYLOR—July 1st, at Gondal, Kattywar, George Taylor. C. E.

LYONS—July 2nd, at Coimbatore, Fredrick Lindsay, the beloved son of Mr. J. L. Parnell Lyons, of Bombay, aged 7 years and 6 months.

TURNER—July 6th, at Bombay, Harry Blois Turner, Accountant P. W. Department, son of the late Major William Turner.

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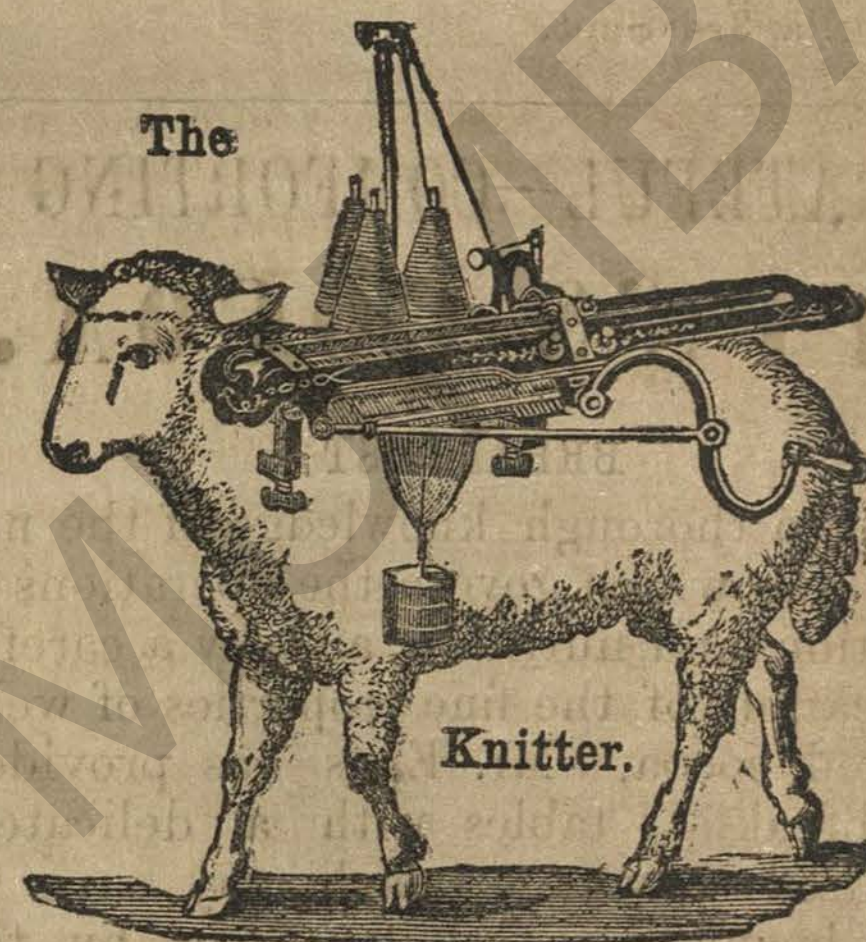
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